

THE NIGHT HAWKS' CRUSADE.

WHAT THE BATTLE OF THE HACK-
MEN IS ALL ABOUT.

Their First Victory in a Campaign Against the Proper Restaurant and Hotel Keepers—And It's a Moral Movement, Too—Now, Isn't That Queer?

Those who go down to the city in cabs have noted with surprise frequent references in the recent public prints to a campaign which the licensed hackmen are carrying on for what they regard as their rights. It had been the custom of New Yorkers for so long a time to think of the night hawk cabman as a species of buccaneer cruising under a black flag in the dark places of the city that there was not a little wonder expressed when a week or two ago Justice Stecker of the Supreme Court declared that they were no pirates, but lawful navigators, and entitled to certain advantages which the skippers of hansom cabs and cabs belonging to rich and arrogant livery stable keepers had seized and held in violation of their ancient privileges.

The story of the cabmen's wrongs is a long one, and the full understanding of it resides in a single mind—that of Lyman A. Spaulding, a lawyer who is fighting the legal battle of the New York Hackmen's Protective League.

Mr. Spaulding may justly be regarded as the founder and expounder of a branch of law which is to the cruisers of the highway what Admiralty is to the cruisers of the sea. The rule of the road, the legal rate of speed, the computation of the hackman's mile, the intricacies of the question of fare and all the other statutory provisions which govern the conduct of the man in the ping hat and the green overcoat in his relations with the riding and walking public are no mysteries to him.

It follows naturally that the name of Spaulding is a terror to the evildoer hackman. It is related of him that on one occasion when he had ridden inelegantly in the cab of one of the most piratical night hawks in town for a number of blocks uptown and cross-town which he knew to be within the two miles, he gave the driver a two-dollar bill and stood waiting for his change.

"There ain't no change," said the cabman, assuming a menacing attitude.

"But I'm Spaulding," the lawyer replied, whereupon the cabby dropped the two-dollar bill and fled in white and speechless consternation, not daring to show himself in his accustomed places for the next three days.

Spaulding came into the movement for improving the condition of the hackmen after the league had been floundering along in a bad way for two or three years. In the beginning it was an association formed for the elevation of the moral character and reputation of its members, and the profession generally, and that purpose still remains, though other objects have been added to it.

Kid Glove Whitey and other spiritually minded cabmen had long observed the degenerate tendencies of the large proportion of their associates in and about the Tenderloin. They viewed with alarm the alliances which their brethren were forming with the fleshy denizens of the underworld and heard with dismay of the piracies and other outrages practised with growing frequency upon the bibulous and the unimpaired.

So one cold and stormy night about five years ago a little band of pioneers of York Hackmen's Protective League, resolving that they would not only set their own faces against all manner of unrighteousness, but also exert missionary activity in trying to induce others to lead a better and a nobler life.

Their efforts have prospered to such an extent that, according to Mr. Spaulding, about one-sixth of the 3,000 licensed hackmen have seen the error of their ways, and by joining the league have made public profession of faith in order to mend their ways and reform in their daily walk and conversation.

It is not to be denied, however, that though the basic purpose of the league is moral and spiritual, it has a certain practical aim not wholly disconnected with the commercial advancement of the hackmen. The argument that shapes itself in the mind of the thoughtful and pious night hawk is something like this:

It is right to be good. Therefore, let us be good. And if it is known that some of us are good, business will come our way. Therefore, let us strive earnestly to be good.

After the members of the league had been good for a certain length of time they cast longing eyes upon rich pastures in which the grazing was reserved exclusively for special cabmen, and in these rich pastures when they had paid a license fee to the city they should be excluded from the business proceeding from many of the hotels and restaurants in which the gay night life of the city is at its flood tide.

The live on the subject, so far as it is possible for any person to be learned than Mr. Lyman A. Spaulding, to comprehend it is that there are certain places in the city which are designated as public stands, and in these stands, and no others, licensed hackmen may show themselves and solicit business up to the hour of 10 P. M.

After 10 o'clock all street corners are public hack stands, and it is the prerogative of the Mayor's marshal to say how far from each corner the stand shall extend, but he has never done so.

The law also recognized the fact that hotels have a right to a reasonable use of the streets. There is an ordinance which permits the Mayor's marshal to close a street to stand in front of hotels for the accommodation of the hotel's guests.

This privilege has been extended to many restaurants which were not hotels in any sense, but simply eating houses, after their late supper service had been discontinued, and they were closed to the public and the restaurant men's cabs or else go out in search of the regularly licensed hackmen at considerable inconvenience to themselves.

These special cabmen are not limited by their charges as the night hawks are, and the latter are obliged to accept at least twice as high as the regular rates.

Be that as it may, the best business in the town is that which has fallen into the hands of the special cabmen. It is well known that the large restaurants and hotels lease their cabs stand privileges to livery stable keepers, and hotels and the public and not paid by the man who does the Waldorf-Astoria's business is said to be \$50,000 a year.

The members of the hackmen's league made up their minds that they must get a share of the lucrative trade of the restaurants, and hotels and the public and not paid by the man who does the Waldorf-Astoria's business is said to be \$50,000 a year.

Somewhat early in his investigations Mr. Spaulding made a discovery of vast importance which was that the whole hackmen business was actually being run by a few men at all primarily for the good of the hackmen, livery stable keepers and hotel landlords.

From this group of men it was found that it was easy to deduce the doctrine that there should be no more hacks and no more hackmen, and that special cabmen should not be permitted where the ordinary public hackmen are conveniently near.

This is the substance of the doctrine on which Mr. Spaulding's test case was won only a short time ago. It was the case that had to do with Rector's restaurant.

Rector's is on Broadway facing Longacre Square. Longacre Square has for almost a memorial time been a public hackstand.

The contention which Justice Stecker sustained was that there was no need of a special cabstand at Rector's when

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FOLK LORE HERE AND IN ASIA.

THE JONAH STORY IN AN ABORIGINAL AMERICAN FORM.

Curious Myth of the Raven, and Many Home Stories of the Peoples Living in America and in Asia Which Show How They Have Been a United Race Once.

Interesting results of the curiously fascinating study of folk lore, gleaned during the recent North Pacific expedition, show that the folk stories of the inhabitants of both shores of the Northern Pacific Ocean are many of them identical and almost all of them intimately related. For this reason, among others, the ethnologists have come to the conclusion that these corners of the old and new continents have been the home of a united race at some former period of the world's history.

These results of the researches of New York investigators have just been formulated and were given to the recent congress of Americanists held here, in a paper by Mr. Waldemar Bogoras of the American Museum of Natural History, a member of the Jesup expedition, which paper few of the persons attending the congress were able to hear. The myths and home stories of the people occupying that part of North America northwest of a line drawn, freely speaking, from the Columbia River to Hudson's Bay, and overspreading a similar area of northeastern Asia, become the most interesting for the help they give in showing at this time that these people were once a united race and have retained their lore, scarcely modified, since their separation by the invasion of some former Esquimaut people.

The parallel between the Asiatic and the American tribes, Mr. Bogoras found, gained in strength as one passed from material life to the spiritual and religious culture of the people. The material for his comparison was drawn from more than a hundred legends and tales, which were collected. He pointed out, too, that the folk lore of northeastern Asia was essentially different from the mythological cycle of the people in the territory bordering that occupied by these American-Asiatic tribes on its inland side.

"The demons and creatures of the fancy in general," he said, "have wholly different forms. Instead of one-eyed and one-legged spirits, riding on a fire, riding on six-legged, four-winged birds, and wrestling with similar mounted knights, clad in metal or altogether metallic, there appear monsters of maritime origin; sea werewolves, which in the summer swim around in the shape of whales, but in the winter come to the shore and transform themselves into wolves; fierce polar-bear monsters, with long paws and bodies of solid ivory; salmon men and cannibal spirits from across the sea.

"Skin boats vying in swiftness with birds, self-moving animals covered with lids like a snuff-box; adventurous travelers along distant shores and among the islands, and visiting strange and unseemly tribes; all these are the motives most frequently occurring in northeastern Asia, and most of them occur in the folk lore of northwestern America.

The ritual stories of these people separated by the Pacific Ocean also coincided. Mr. Bogoras said, in an account of their dimly remembered legends and myths, which suggest a common source.

He said that by the name of Kélet were designated three different classes of beings, more or less akin to each other. The first class were evil spirits who walked invisible about the earth, producing diseases and vexing spirits, put into the world by the evil spirits, and were always described as a tribe living very much as the tribes of men, in villages, needing food, and obtaining it by hunting, and by the use of magic.

"Human souls are like fish or seals to them," he said, reciting this mythology of the primitive people. "For the evil spirits, the night time to human dwellings, and their nets across the entrance, and then begin to poke with long poles under the tent-skins for the purpose of driving out the souls of the sleepers from the protective cover of the inner room. However, the spirits themselves are not immune from the attacks of certain magicians among mortals."

The second class of the "Kélet" were tribes, earthly tribes, but less faithful. The third class were the spirits that respond to wizards' calls and help the wizards in their medicine and magic. These are described by the Tchukchees in the manner following:

Over the steep banks of the river there lives a man. I saw the master of the boat and spoke to him. He subjected himself to me and sacrificed to me. The small grey bird with the blue breast sings under the eaves of the house. The woodpecker strikes his drum in the tree. With his drumming noise, under the axe the tree trembles.

And the dead get up and visit the living. Mr. Bogoras mentioned among others these tales of the peoples among whom he worked: "The whale skull carrying away a young woman, who afterward is rescued by her brother and returns to her land in a boat pursued by a whale."

"The man who married a white goose

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